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Signs of New Life

An Editorial

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The Vision of the Future

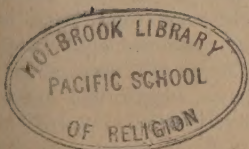
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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For May 16—Peter and John Preach to Samaritans

(Acts 8:14-25)

COMRADES IN SERVICE

On Easter one of our Friends meetings received into membership sixteen boys and girls in the 'teens. They had been in a preparation class. Each had written out a statement of his or her beliefs and request for membership. But a new touch was added—each boy and each girl was assigned an older member of the meeting as "Comrade" for the coming year.

This idea of "comrades" seems to be as old as the church. In our lesson we are considering what two "comrades" did; an older man and a younger. True, both of them were disciples, but John must have needed some of the aggressive fire of Peter, while Peter may have needed the restraining influence of the younger man. Soon after this we find the "comrade" plan in full swing with Barnabas hunting up his first "Comrade," Paul; then taking his young nephew, John Mark, who wrote the second gospel. Paul continued the plan with Silas, Luke, Timothy and we do not know how many others.

George Fox saw the wisdom of "comrades" and sent out the sixty two-by-two, even as Jesus once sent out seventy two-by-two. Every boy and girl might well have an older comrade outside of the family. Sometimes you live too closely with your parents and others of the home circle to feel like confiding in them. We hope those sixteen young people of Easter membership really confide in and trust these older Christians who have been chosen to help them.

Sometimes an experiment convinces you of something you had been inclined to doubt. It may have been that way with Peter and John. They had seen Jesus treat the Samaritans as He treated His own race, but they may have had some doubt lurking in their minds. However when they put their hands on them and blessed them, they received the Holy Spirit just as the Jews had been receiving Him at the Pentecostal services. Such an experience must have offered the final conviction that even the Samaritans were to have the gospel.

Simon Magus undoubtedly shows us the influence of one's own profession on his attitude. Here was some more

"magic" which these two men were performing. Simon Magus (call him the Magician) had seen many performances of magic and there was always some "trick" which would be explained "for a consideration." Naturally then he offered money to these men to learn how to do this new magic feat. That he was sincere and meant no harm is shown by his request in verse 24. He had already been converted and was a helper of Philip before Peter and John arrived. (See verse 13).

In a class of Medieval History we occasionally heard our professor speak of the custom then of "taking out fire insurance." By that he meant that it was often the case that some one who had lived almost any kind of vile life to either make the church a gift before his death, or leave something in his will in order that he would not suffer the "fires of hell." One feels that the Christianity of some people is still on that plane. They are followers of Christ because of fear rather than because they have learned to love the Lord. This basis may be a possible choice, but certainly it was not emphasized by Jesus. It is likely to result in being faithful in the midst of trouble and being forgetful when things run along smoothly.

Philip preached Christ to the Samaritans and that meant he stressed the love of God. We wonder if some of the first Christians in Samaria were not those residents of the little suburb, Sychar; men and women who had been convinced that Jesus was the Christ through the woman at the well and the days Jesus spent in their midst. Evangelism must still be built on the foundation of Godly daily lives.

MILTON HADLEY.

For May 23—Bible Teachings on Wine's Deceitfulness

(Proverbs 20:1; 23:29-35; Matthew 24:45-51)

THE BACKWASH OF INTEMPERANCE

"Dick comes from a riffraff family. The father is a drunkard who is now at the penal farm and has several other charges pending against him. This boy is one of five brothers who are habitual truants; they drink, smoke and steal. He has a pleasing personality and is co-operative."

There you have a very brief sum-

mary of a case history of a 'teen aged boy. He was sent to an institution in order that he might be free from some of the influences at home. That little synopsis of the beginning of a life has stirred memories of a teacher who used to teach physiology in the seventh grade. He could tell us about the influence of liquor from his own experience. And with all the teaching which we have had in regard to liquor, probably the dramatic and tragic influence on a wife, and especially children, has been most neglected.

This teacher was always sad as he told the seventh graders about his experiences, for it recalled the hardships of his mother and the two other children. Most vivid in his memory was one night when his mother failed to awaken as she usually did. Most nights when the father would stay in the saloon downstairs or in one of the other saloons, the mother would awaken, herd the three children into a large closet, lock it and hang the key string around her neck inside her gown. Then she would take his beating while protecting her children. Since the husband spent all he made in the saloon, she served as scrub woman in two buildings of the small city and this night she had worked later than usual and failed to hear the staggering steps of her husband on the long stairs. Before she awoke he was in the room and had the youngest child, a little girl, in one hand and was beating her with his right fist. The mother tried to shield her daughter, then to pull her away, but could not prevent the merciless beating. Then this teacher of ours, the oldest child, slipped around to his father's side and sank his teeth into his father's thigh. The father let out an oath and swung around to kick his son, freeing the daughter who was hurried to the big closet. The son had known what his father would do, so darted away, catching only the point of his father's shoe, which sent him across the room. He crawled under a bed. After trying to get him out for a minute or two the father gave it up and fell across the bed. Soon he was snoring and mumbling in a drunken stupor. The mother got the other children, doctored the face of little sister and the four again retired.

Just like in so many other things—it is the children who pay the biggest price. Right now, where both parents are working, juvenile delinquency evidences the heavy toll boys and girls are called to pay. Liquor and sexual vice are still closely allied, (in Indiana this week several liquor stores were fined for having prostitutes on the premises). Look at the latest report, in the May, 1943, *Reader's Digest*. "A year ago seventy-five per cent of the venereal

(Continued on page 187)

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Signs of New Life

STUDENTS in Civil Engineering Courses are taught to carefully set their transit, to check back over the course just traversed, then project the forward course. A similar procedure might well be followed in viewing recent Quaker history.

The editorial in THE AMERICAN FRIEND for January 14, 1943, cited the membership statistics in one of our yearly meetings as showing trends far from satisfactory. A contributed article printed in the December 17, 1942, number raised the question, "Has the Society of Friends a Future or Only a Past?" This question was in the mind of the author of the article "The Society of Friends in 1968," which appeared March 25. So there have been certain bearings taken, questions propounded and hopes expressed.

Certain activities of the recent past indicate signs of new life.

The reconstruction and child feeding activities of Friends in Europe, after World War I, awakened a keen interest among peoples of the stricken areas in the Society. Who and what were these people called Quakers? Why should such a small branch of the Christian Church assume such a responsible undertaking as that of feeding millions of children in Europe? Why were millions of dollars entrusted by non-Quakers to a religious group for such a service in a foreign land? What were the motives prompting all of this? Such were some of the questions raised.

Ultimately there grew up, out of the attempt to meet this questioning, groups of Friends and friends of the Friends here and there in Europe. Some of them were revivals of old groups but many of them were entirely new. Now (1943) there are yearly meetings listed in the "Book of Meetings," for Denmark, Czecho-Slovakia, France, Germany, Holland, Norway, Sweden and Switzerland, with centers or individuals in other countries.

Within this period (since 1920) yearly meetings, or annual conferences, have been established as a result of the work of Mission Boards in Asia for Syria and Palestine, in Cuba, Jamaica, and Kenya Colony, Africa.

Friends generally, we presume, are, before now, quite well acquainted with the great venture in Civilian Public Service. Since the last issue of THE AMERICAN FRIEND was devoted to that program, nothing more need to be said here on that particular

phase of the service which is being rendered through The American Friends Service Committee. Only those of us who were closely associated with the initiation of the Committee and its work during 1917, and since, realize the many types of work undertaken, or the differences in public and governmental attitudes which separate the present from the past—more likely even we do not properly appreciate the favorable change.

At times throughout the history of Friends, cross currents have produced disunity. The "Separation" of 1827 is a striking example. But amid it all there have been Friends desiring the closest possible unity consistent with Quaker principles.

One of the first conferences to give expression to this desire was held by "Orthodox" Friends in Philadelphia in 1829, following the separation. In 1887 a conference of Friends met in Richmond, Indiana to consider problems growing out of the existing confusion and unrest produced by the "revival" movement. Twelve yearly meetings, including London and Dublin, were represented. This conference produced the "Declaration of Faith," a statement of belief intended to be a common pronouncement for all Friends. In that it failed. But the declaration did ultimately become a basic document for Friends of the Five Years Meeting. Other gatherings known as "Quinquennial Conferences" followed the Richmond conference of 1887. These culminated in the forming of the Five Years Meeting in 1902. Later other yearly meetings, popularly called Hick-site, formed the General Conference. Many yearly meetings, however, retained their independent status.

One of the latest efforts to bridge the gaps between Friends is occurring in New England. Here it is hoped that, by 1945, the Yearly Meeting for Friends for New England, the New England Yearly Meeting (Westerly) and the five independent meetings constituting the Connecticut Valley Association may be combined into one yearly meeting. It seems quite possible that no basis of organic union for all Friends can be found; perhaps the only union possible is that of service and fellowship, and that can be very effective.

World gatherings of Friends began with the London Conference in 1920. The world conference held at Swarthmore and Haverford in 1937 made possible the organization of the World Committee for Consultation.

THE AMERICAN FRIEND for March 11 of this year gave considerable publicity to the Wider Quaker Fellowship. This organization is just what the name indicates—a Fellowship. A grouping of Friendly inclined individuals who wish to retain membership in the denomination in which they have been reared and in which they continue to serve, but, because of interest, common beliefs and sympathy with the humanitarian work of Friends, wish to have fellowship with us.

Another movement of increasing importance is the growth of Independent Friends Meetings. These are often of near spontaneous origin. Frequently originating, however, in the concern of some Friend who discovers other Friends, in an area away from their old homes, who wish to fellowship in worship “after the manner of Friends.” Frequently members of the Wider Quaker Fellowship, or such kindred spirits, join them. Because of the coming together of these Friends of differing branches of Friends and of the Fellowship, the new meeting remains unattached to any body of regularly organized Friends.

New Meetings, with yearly meeting connections are reported within the limits of Philadelphia (Race Street) and Oregon Yearly Meetings. (Probably there are other new meetings also.) This Philadelphia Yearly Meeting also reports gains in membership “which erases the losses” of recent years and sufficient to give the Yearly Meeting “an all time high” in membership.

Under the auspices of the Boards of Missions and Christian Education of the Five Years Meeting, young Friends, after preliminary training, are sent out into Friends communities to assist in furthering the religious activities of the local meeting, often devoting considerable time to Daily Vacation Bible Schools, young people’s activities and to the study of rural problems of the church and community.

The Rural Life Association, recently organized in Richmond, Indiana, while not limited to Friends in its membership and officers, has just received “the blessing” of the board of Missions, and the Executive Committee of the Five Years Meeting, through one of its committees, has made financial support possible. It is expected to give special consideration and help to the rural church.

Those of you who have been reading the news items listed under Quakerdom at Large have no doubt noted that new emphasis and generous approval has been given to the type of evangelism designated as “Home Visitation Evangelism.” Friends may have here a method of service which is congenial to our polity.

While Friends should rejoice in these and other unmentioned signs of new life which give clear indication of expanding interest in matters of vital importance to us, it is necessary that serious consideration be given to so integrating them with “Truth” and the well established Quaker ideals and practices, that they will not in the end prove to be labors undertaken in vain.

Friends Opportunities

By Lelia S. Marstaller

Whenever and wherever there is a problem, a sorrow, a failure, a sin, a yearning or a hope, Friends have the responsibility of proclaiming the message, “There is One, even Christ Jesus, that can speak to thy condition.” The responsibility remains although all other Christians may be telling of Christ in their way. As long as there is a problem or a hope unanswered the liability is with Friends. Yet all know it is not enough to say, “In Christ alone is salvation.” We must know where, and how to find Him.

Sick unto death and millions needlessly dying is the world’s condition because Christianity has been made a formal religion instead of a way of life. There is a Christian way of life or we mock our Maker. The teaching of Jesus that *the Kingdom of God is within you* has been held by the Church as a mystical and spiritual tenet, and well so; but in fact it is a business proposition or there is economic failure and chaos, it is a political issue or there is either tyranny or anarchy, it is morality and civilization or they do not exist. A Christianity which lives its salvation in personal integrity in every

relation of life is the fundamental Quaker heritage. It leads men to the Savior Who not only forgives but Who lives within the human heart with power, truth and light making personal integrity possible.

How fitting for our day, with its acknowledged darkness, is the term used by George Fox to explain to people where Christ is found. His very choice of words seem as if given by God for this hour, “The Light in all consciences,” words so plain that the most unlearned can grasp them, so profound that every phase of life is included. The Spirit of God speaks within each heart whether depraved or virtuous was what Fox dared to preach. The Spirit is the pole of the conscience compass, pulling from all else to Himself. The Spirit interprets the Bible and finds expression in lives willing to obey the teachings of Jesus. The Spirit makes possible the overcoming of evil with good. Forms, ceremonies, dogmas and such may form a religion but the Spirit deals directly with persons from within themselves, yet greater than themselves. Through conviction, conversion and all necessary steps the Spirit leads until the atoned

life is evidenced by attitudes, words and acts.

The living Christ has not changed. His Spirit of Love burns now in the hearts of men making them long to come out of the darkness. The responsibility lies with Friends to help all to understand that this same Spirit followed in life, and this Spirit only, can lead them out. *Love lived* is our message. It has worked. It still works. It will work.

A WORD OF APPRECIATION

Yes—many words of appreciation for the kindness and patience of Friends during these eight months while I have been attempting to edit THE AMERICAN FRIEND. I came to the Editorial desk with no previous experience in this type of work. Mistakes have been inevitable, there have been to many of them. After this I will have a greater appreciation for the tasks of the Editor.

May I wish for James R. Furbay of Marion, Indiana, your generous support as he too comes to take over, for a time, this important service.

The next issue of THE AMERICAN FRIEND is to be a special number featuring the annual meetings of the Boards and the Executive Committee of the Five Years Meeting.

MURRAY S. KENWORTHY.

How Much Responsibility?

By W. O. Mendenhall

THE BACKGROUND OF FRIENDS

It is easy to boast. It is even more satisfying to listen to the praise which others offer. To do either results in one of two attitudes, that of egotism and pride or one of humility in the face of increasing responsibility. All of us who are members of the Society of Friends in whatever branch meet this problem.

As we read the early history of our Society, we are overwhelmed with the remarkable development in the first generation, with the keen insights many of which seemed to be new but which now have become the common property of Christendom. We are reminded of the influence which the structure of William Penn's colony had in the formation of the American constitution. We can think with pride of the great message of George Fox concerning the possibility of each individual having a direct contact with his God. We can grow enthusiastic about the results of this in the value and dignity which come to every individual because of this relation to God. We can recognize the great importance of this ideal in the development of a democracy.

We can rejoice in one important part of our current history, the work of the American Friends' Service Committee. In 1923 I was wearing a Service Committee button during some days spent in Berlin. When elevator boys singled me out for especial attention and when school children just dismissed from the playground came and crowded around me as they shouted, "Quaker," when I was called over to Essen during the French occupation of the Ruhr because I was a Quaker, I began to feel that I had not had enough connection with the work of the Service Committee to give me the right to wear this button and I took it off. During one short period two years ago several of the leading magazines were carrying articles about the work of the Service Committee. As we think of this background both remote and recent, we soon lose any sense of pride and begin to feel the weight of responsibility.

RESPONSIBILITY

If the history of America following the last war is repeated this time, it will not be long until the public will be indicating a great expectation of leadership from the Society of Friends. During these days the American people are being taught by constant repetition to sense the dreadful consequences of the war which is on. We read various and sundry descriptions of people starving, of brutality, of executions or torture. We read of the chaos which

soon will come in economic and political areas. We read of the hatreds which are being increased from hour to hour and which are reaching a state of hectic fury. Certainly any Friend who thinks seriously must catch something of what the burden will be.

If various peoples shall turn suddenly to us for guidance, the obligation to humanity, the obligation to our children, the obligation to our God may seem greater than we dare to face. Even the suggestion that our small group can offer anything in the way of leadership in the midst of such "confusion worse confounded" will seem absurd.

OPPORTUNITY

The total number of Friends in the United States is less than one to each one thousand of the population. Probably no one of these Friends would have the temerity to make a suggestion concerning what proportion of our whole group are those who have any serious interest in the larger work of our society, any participation in the work or worship of the local Monthly Meeting, or any vital commitment to the kind of life which grows out of this personal relation to God, so fundamental with us. If we should reduce the number for this consideration to those who are vitally concerned, the question arises at once whether or not we can assume any responsibility. However, the fact of this number being small may be a great asset. It enables us to be reasonably well-acquainted with one another. Many people find on going to a new community of Friends that the number of mutual acquaintances is surprising. On this account our relations to one another can be personal and even intimate as opposed to the more formal intercourse which is the nearest acquaintance that large numbers can have.

If there are those in this small number who have a vision, who will accept leadership or rather "leadings" growing out of personal worship, it is possible for them to influence all of those who are vitally concerned. If numbers of us discover ways and means of service through the critical years, this discovery can be shared by all of us and result in a united effort.

Another of our opportunities arises from precedent. Many times have individuals or small groups of Friends discovered that their efforts in a limited area become influences in larger fields. Again if there are those who may catch a vision—we have so few forms, so few problems of rank, so few traditional prohibitions that these leaders will find

great freedom. Furthermore, the recognition of former activities of Friends by large numbers of people gives us an opportunity due to prestige. Instead of finding it necessary to work against great opposition, often it will be working at an invitation from outside our Society. Finally we have opportunities growing out of experience—the experience of three centuries in seeking the will of God and making testimony accordingly, and the experience of two and a half decades in implementing our testimony by world-wide activity.

Let there be no suggestion here of any superiority inherent in the Society of Friends or in any of us. No one can foresee what individuals, what groups, or what organizations shall come forth to accomplish much in the coming years. Our concern must be simply that we shall not fail in whatever is within the realm of possibility for us. With the background which places upon us so great a responsibility, we dare not be indifferent or half-hearted. In the face of such opportunities, failure to reach our own best will be near to treason.

METHODS AND INSTRUMENTS

When we consider the situations — details unknown — with which we may be confronted, questions arise at once. What sort of people are we, or what may we become? Let us note this question in respect to humility, to sincerity and to commitment. In danger of living upon the reputation of our ancestors, frequently unable to cooperate among themselves, often failing to maintain spiritual unity while we seek mutual understanding, we certainly have nothing to make us proud. If we consider how little influence we have as individuals and as Meetings in our communities because our testimony has been vague and our behavior inconsistent, then common honesty will bring us to a basis of *humility* which is healthy.

If we should be called upon to be of use in extension of the Kingdom of God in the days soon to appear, everyone of us needs to give very serious consideration to this whole matter of *sincerity*. One time in a meeting for worship the speaker said we should be careful what we pray for. We may get it. Following that a large number of people on that day and on latter days mentioned this incident to him, saying that they had often wondered what a surprise it would be if some of the prayers they heard were answered. A graduate of one of our Friends institutions almost impatiently said, "We are being criticized because we do not go to church. We did go to Bible school as small children. We were told to 'Seek first the Kingdom of Heaven' and it was explained to us what that meant. We believed it until we looked about and saw that none of

the Christians whom we knew practiced any such idea. Their words were the same but they were seeking everything else first. We were told, "Thy neighbor as thyself" and then we saw some real estate deals where all parties were members of churches. A little later we attended a Ladies' Aid Society and learned what people think of their neighbors." After a series of such pointed remarks this college graduate said, "We go out into the open now to find God in the clear air and they accuse us of being irreligious." Anyone can tell stories of how people find fault with the Christians. Each one of these stories should be a reminder to us of the importance of making sure that our behavior and our conversation are mutually consistent.

When we stand in a public gathering or in a civic club and salute the flag concluding "with liberty and justice for all," do we consider seriously who are included in the word "all"? Does it mean we will seek for justice for people with lesser influence, for people of another race whether Negro or Japanese? When one can repeat such phrases carelessly and not make his action consistent with his talk, he certainly is not prepared to make an affirmation instead of an oath on the ground that his own "yea, yea," is a guarantee of truth without calling upon his fear of God to substantiate it. As a further impetus in this direction, it might be well for us to repeat to ourselves the various phrases of the Lord's Prayer, stopping after each phrase to ask ourselves if we meant that.

If this small group of people who call themselves Friends, are really concerned that each one of them and that all of them together shall find exactly the places in which they ought to be, then there must be further a definite commitment.

In one of his post-war stories, H. G. Wells tells of a young man who reported in a letter from the Army to his home that when he enlisted he had settled many things, that the decision of making his enlistment had made many other decisions unnecessary. He illustrated by saying that when he was called in the morning at home each day, he had to decide whether to arise at that time or not. In the Army when the bugle calls, he doesn't decide, he just gets up. If we could make a decision so broad and so definite in the matter of our Christian commitment, how many other decisions would be cared for. One is tempted to say that this would be putting our relations to our God on as definite and as high a plane as we would our relations to our nation.

Young men going from their homes into every sort of danger, leaving their fiancées or their newly wedded wives as

they go, present a scene which we may say has become commonplace amongst us. This is simply one of the results of their enlistment. If similar behavior should follow the enlistment of one into the Christian life, we would be tempted to doubt his sanity. One of the most influential ministers I know begins each day with this thought: "God is giving me another day."

There is not only the question, "What sort of people are we?" but there is the question, "What shall we do?" We are fortunate in having two remarkable instruments with which to implement our faith, one is the meeting for worship and the other is the American Friends'

Service Committee. Jesus has said that all the law and the prophets depend upon the two commands, "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbor as thyself." In the meeting for worship one can come into contact with his God receiving correction, direction, a sense of mission, a new courage. Through the Service Committee there is opportunity for serving our fellow men in many remarkable ways. The answer to our first question, "How much responsibility?" is found in our willingness to accept guidance, to give our means and to give ourselves. We have the background, the responsibility, the opportunity and the instruments.

The Vision of the Future

By George W. Howgate

Proverbs, 29:18 — *Where there is no vision the people perish.*

THE ancient Hebrew writers looked out upon a world not unlike ours of today. Strife, oppression, lack of faith, materialism, idolatry—it seemed often that men had forgotten God and sometimes that God had forgotten man.

Certainly today as we look around we search far and wide for vision. It seems everywhere that brute force rules. The old hopes of international peace and goodwill evidenced in the League of Nations, the peace conferences, the international treaties and agreements, seem to have vanished. Men are again at each other's throats with a ruthlessness and a vengeance unparalleled since the dark ages. We are becoming hardened to death and suffering, to injustice and tyranny as we have not been for a long time. The shocking massacre of the inhabitants of Lidice, the greatest enormity in modern times, raised little more than a murmur of protest throughout the world. Any thoughtful person must be concerned with the present hardening of sensibilities, the loss of decency, the scratching of the veneer of civilization. It takes centuries to build a civilization.

But these times are only the product of a whole generation of materialism with its loss of vision. The lack of idealism in our thinking, in our living, in our literature since the first war has been striking. No one can forget the false and cheap values of the post-war years. "Get rich quick" was the slogan, and people cared little how. In Emerson's words, things were in the saddle and rode mankind, and they still do so.

Size, speed, money, power—these are hardly ideals on which to build an enduring civilization. Henry Thoreau, the sage of Concord, complained almost one hundred years ago that the nation

"lives too fast. Men think that it is essential that the Nation have commerce, and export ice, and talk through a telegraph, and ride thirty miles an hour . . . but whether we should live like baboons or like men, is a little uncertain . . . We do not ride on the railroad; it rides upon us."

Now these things are all right in their place; going thirty or ninety or three hundred miles an hour might save a man's life. And who would go back willingly to the old oaken bucket, no matter how much more poetic than the kitchen faucet? We need the spiritual progress to keep up with and harness the mechanical. Emerson said wisely:

There are two laws discrete,
Not reconciled,—
Law for man, and law for thing;
The last builds town and fleet,
But it runs wild,
And doth the man unking.

We have put all our energy into the second law and left the first to take care of itself. Take the amazing initiative of America in manufacturing, the creative power that has gone into the making of the automobile, the skyscraper, engineering feats like Boulder Dam, and now the implements of modern warfare. Have we anything to compare with that in integrated effort, perseverance, organization, self sacrifice, on the spiritual or even moral plane?

The bankruptcy of modern literature is a case in point. It is clever, ingenious, often searching and caustic in its criticism, but it has floundered around for the last thirty years puzzled, groping, pessimistic. Its one virtue is that it has not been as complacent as political and industrial America. It is aware of the problems of our materialistic order, but it lacks a philosophy, a spiritual certainty to bring to their solution. In short, it lacks vision.

II

The middle ages for all their darkness and barbarism had a profound faith and a profound spiritual unity. The Roman Catholic church touched all Europe and made men seem brothers in the one faith. The sacraments kept all in line from king to commoner, and furnished a vital life and a sense of closeness to God and man. The tight little world in spite of its horrors and ugliness seemed a comfortable little place for the human soul.

Then came the Renaissance and the medieval urn was shattered, not at once, but gradually and unmistakably. Copernicus revolutionized astronomy. The Protestant revolution challenged papal infallibility, substituting the individual mind for the authority of the church.

In the course of time, however, both these unsettling developments—Renaissance and Reformation—were absorbed by Christianity, and a new unity was achieved, less perfect than the old medieval one, but on a grander scale. The Age of Reason accepted the new Copernican universe, but altered God into a great architect, author of a beautiful world, mathematically arranged. It seemed as if Alexander Pope could frame a universal prayer:

To Thee, whose temple is all Space,
Whose Altar earth, sea, skies,
One chorus, let all Being raise,
All Nature's incense rise!

In the nineteenth century the romantic poets envisioned the created world as a beautiful whole, and physical nature as a divine emblem, if not part of divinity itself. Wordsworth, Coleridge, Bryant, Emerson were all cosmic optimists. The world was divine and good, a perfect unity; man was part of this divine cosmos. Bryant speaks of the objects of nature as

An emanation of the indwelling
Life,
A visible token of the upholding
Love,
That are the soul of this great
universe.

A universe conceived with such all-embracing vision has a place for everything, not only man, but the smallest flower that grows: Emerson's "rhodora" or Bryant's "fringed gentian" or Wordsworth's "daffodil" or Tennyson's "flower in the crannied wall."

But soon this view was challenged by the second great scientific revolution: the Darwinian concept of evolution—origin of species—survival of the fittest—ideas which shocked the Christian world. Nature became an ugly struggle of warring forces, life preying upon life: the microscopic view rather than the telescopic. Most late nineteenth century poets were troubled by this view,

although some like Tennyson worked through to a faith in God as an evolutionary process, a kind of higher pantheism.

Thus many Victorians retained their faith in man, and some of them in God, but the old unity, the old harmony was gone, and to Matthew Arnold in "Dover Beach," all that is left of the "Sea of Faith" is

Its melancholy, long, withdrawing
roar,
Retreating, to the breath
Of the night wind, down the
vast edges drear
And naked shingles of the world.

Here begins the modern mind and mood, as far as literature is concerned.

And even the Victorian compromise was doomed. Freud and the behaviorists came along to show the futility of even a faith in man. The soul and spirit were shown to be physical response to stimuli, love a pure product of sexual passion. All human impulses were reduced to their lowest origins, and the veneer of humanity and decency stripped from them. Such has been the prevailing tone of modern literature. Novelists have been obsessed with lust and crime, poets with sensation and nerves. The more serious minds have been grimly bitter or pessimistic, now chiding at God, now at nature, now at man. It is striking that the poet today of greatest scope and dimension is a bleak pessimist and advocate of brute force: Robinson Jeffers. In his cosmos bleak rock only endures; pain and a grim love of rugged beauty are the only realities; Christian love is the most deluded and contemptible of attitudes. Spiritual bankruptcy plus unbridled materialism are the signs of the modern temper. And the deeper, thoughtful yearnings of man are unstilled.

III

In the light of the past and present, what will be the idealism, the religion of the future? For no one really doubts the revival of faith and vision. Without wishing to prognosticate, may I venture to suggest some of the conditions of the vision of the future, as they seem to me?

First, the idealism of the future will be a chastened, disillusioned idealism. It will not ask or expect too much of the world. The romantic vision of the nineteenth century was premature, and will not stand the shocks and strains of the natural world. Nature submits to law, but its law is not always beautiful, nor conformable to the will of man. Nor is man the idyllic, benevolent spirit conceived by the eighteenth century idealists. There is evil in the world, some of it natural, some of it man-made, all of it real. There is a

world of brute fact: matter is hard, heat burns, disease kills, force prevails. An idealism which begins by denying the reality or existence of matter is bound to run up against disappointment and defeat. It deserves the rebuke of Dr. Samuel Johnson to the lady idealist: "Madam, I refute it thus," as he kicked a stone. It is not a coincidence that the people who have produced the most philosophical idealists, the Germans, have shown the least ability to read the lessons of history and reality, and to submit peacefully to the experience of living with others.

But really Christianity is inured to the world of fact. The primitive Christians asked little of the physical world in which they lived, and cared little for it. They were otherworldly. Their religion was an anchor to hold to in the face of adversity, and the more adversity and oppression, the stronger it was. I cannot imagine them saying, "God's in his heaven, all's right with the world." They were dualists, recognizing the profound difference between the world and the spirit, the flesh and the soul, Mammon and God. Our Puritan forefathers were tough-minded in this respect, like the ancient Hebrews. Satan was their name for the uncontrollable physical world, and he was alert and on the job. Hawthorne, the great exponent of Calvinistic theology, may turn out to be more modern than the blandly optimistic transcendentalists, Emerson and Whitman.

But recognizing the world of fact does not mean accepting it as the only world. Pascal said that man is but a reed, but he is a thinking reed, and even though the universe crush him, he is superior to the universe in that he knows he is being crushed. Cold comfort perhaps, yet it pays real tribute to another world than that of facts, a world of values. As soon as man enters the world of physics and chemistry, it makes a profound difference—not to it, but to himself. All things take on new meaning—there is such a thing as better or worse. In the world of fact a cancer, an earthquake, or an epidemic has as much right to be as the most benevolent of objects, but as Wadsworth would have said, "Oh, the difference to me"—and to all of us. The world of values is the world of ideals, and they must be based on the true worth of man as a human, spiritual agent.

The true worth of things is not determined by their origins but by their results. Even if all these new scientific explanations are true, and the emotions are the product of our glands, are they any less emotions? Modern science has explored what Aristotle called "efficient cause." What he called "final cause," the purpose and value of things, is on a different level altogether. And it is

a plane of unlimited height and untold possibilities.

Vision must realize that in this world of fact values are often impossible to realize, must prepare for disappointment and frustration, but it must not give in or give up. It must keep aloft standards of rightness, of perfection, of love, of goodness, of beauty, counting on their realization only at intervals, but trusting in their values as the only values, as the essence of value itself. Ripeness decays, beauty fades, people and things grow old and die, times change, but values and ideals are never lost because they are imperishable, being outside the world of fact altogether, where neither moth nor rust nor thieves can molest them. Vision alone makes life worthwhile—the early Christian martyr's vision of integrity, the saint's vision of the love of God, the scientist's vision of helping humanity through pain and hardship, the poet's vision of an ideal beauty never quite attainable on earth but something to be glimpsed and striven for, to enrich his life and the lives of others. As Poe says, "We struggle among the things and thoughts of time to attain a portion of that loveliness whose very elements, perhaps, appertain to eternity alone."

Finally, vision must be altruistic, humanitarian, social—not self-centered. The day of monastic Christianity is past. The exclusive hermit temper of Christianity was perhaps never true to the spirit of Jesus himself. He was not of this world, but he was in it. Medieval asceticism was predicated on a distaste for the world, a belief that it was a transient and not very important phenomenon. Romantic individualism too was self-centered, with every poet too intent upon his own *Weltschmerz* and individual liberty. Rugged individualism is dead economically. We are all our brother's keepers in this world where barriers are obliterated so easily. Hawthorne's unpardonable sin, self-love, in "Ethan Brand" will be the unpardonable sin of the future. The mechanical inventions of the modern world make possible a world unity such as man heretofore only dreamed of. Only the vision, the spirituality is lacking to make this vision fact.

IV

What part has Quakerism to play in this new idealism? Certainly it can meet the acid tests of vision I have laid down. It was a faith bred in hardship and persecution. It asked little of the world of fact. Nor did it weave grandly romantic dreams of nature and the universe. It was always fluid, a personal religion, avoiding theologies and creeds. Its belief in the inner light did not blind it to the dark shadows

of personality. Yet its very nature had about it something of the mystical, a sense of values beyond the earthly and physical. Fox, Penn, Woolman were all mystics. And it has always stood for social consciousness; its concerns were with the poor, the slaves, the oppressed.

And if Quakers seem to be in a minority, they have played an important part in our culture and in our literature. We think of Woolman and Whit-tier, but we forget Whitman's father was influenced by Elias Hicks, and Cooper's father was really a birthright Friend. Melville and Hawthorne had considerable interest in and respect for Friendly ways. Franklin came under

Quaker influence in Pennsylvania. Thomas Paine's father was a Quaker. Henry S. Candy says, "The Quaker heritage has been more durable as a spiritual influence than the Puritan," and is found in the American ideals of "distrust of violence, a belief in the essential kinship of mankind, respect for the individual without reference to rank or estate, justice and mercy to prisoners and slaves, and dislike of pomp and circumstance." These have been a vital part of what James Truslow Adams calls "The American Dream," our national vision: may they weather the present crisis and be the enduring foundations of the vision of the future.

The Van Zeeland Report in 1943

By Henry Carter

THE stormy tide of world affairs has swept public thought far from a day in 1938 when hope gleamed in a darkening world. In April of the previous year the Governments of Britain and France had requested M. Paul van Zeeland, former Prime Minister of Belgium, to undertake "an enquiry into the possibility of obtaining a general reduction of quotas and of other obstacles to international trade." On January 26th, 1938, this distinguished statesman presented his Report. Its main proposal was a Pact of International Economic Collaboration between "the principal economic Powers"—at least the United States of America, the United Kingdom, France, Germany and Italy, and in any case open to all. Such a Pact, he said,

"would give the initial impulse and would impart to the world the impetus which it is awaiting in order to recover its confidence in the pacific destiny of mankind."

For a time the Report held the attention of world statesmen and the world's Press as offering a way of deliverance from the tension of economic conflicts between States, a tension which seemed all too surely to presage appeal to arms. The hope faded, the storm of war burst and the world-structure of 1938-9 collapsed. But the primary needs of mankind remain, and it is an outstanding merit of the van Zeeland Report that it still points, through the complex of obstacles (hostile tariffs, quotas, unstable currencies) to freer international trade, to the human purpose which commerce between nations should serve. "International trade is not an end in itself, it is only a means directed to an end. This end cannot be other than the improvement of the standard of life of the masses. . . . The object of the Pact

would be to assist the participants to raise the standard of living of their nationals by improving the general well being."

It is perhaps not inappropriate to recall that in the fateful period between the entrusting of this commission to M. van Zeeland by Britain and France and the outbreak of the second World War the late George Lansbury, having resigned the leadership of the British Labour Party to devote himself to peace-making, traveled from one European capital to another—including Berlin and Rome—urging statesmen to take hold of the method of international economic collaboration. I traveled with him, and with Percy Bartlett, to Poland, Czecho-Slovakia, Austria, and the Balkan countries, and can testify to the directness and skill with which he presented the case—testify, also, to the fact that Premiers, Foreign Secretaries and other Ministers of State, with hardly an exception, declared themselves ready to respond to a lead by the Western Powers. *That lead was never given.* The peoples are paying today for the unwillingness of political leaders to pay in economic and moral terms the just price for peace.

In a recent talk in London I asked M. van Zeeland whether his Report was relevant to the present and the post-war situation. "Yes," he replied, "in a wider setting."

In this the fourth year of world-conflict some of the stupendous factors with which peace-builders must needs reckon have become clearly recognizable. The ruthless pressures of total war have resulted in a breakdown, partial or complete, in the standard of living in continental Europe, eastern Asia and northern Africa. Nor is the rich American continent unaffected. Wholesale destruction of sources of food-

supply and of shipping must delay the restoration of normal life on the land and of traffic on the ocean. Fantastic expenditures on munitions and the fighting-forces compel fresh thought on questions of international finance. The maiming and slaughter of millions of the most vigorous youth of the warring nations is a bereavement of the future as of the present. When at last war ends between nations, the possibility that hatred may run riot among populations trained to violence is all too obvious.

The picture in bare outline is grim; but any forecast would be grimmer still save for one fact. There is in man a resilience which can only be described as spiritual in origin and quality. Each aspiration or project which looks with honest gaze towards a better future is proof of this. Men cannot abandon the effort to repair the evils which sloth or ignorance or malice have brought upon us all. As economic selfishness sets the stage for destruction and death, so the better thought of the hour turns again to economic co-operation as a ground of hope. Thus the endeavours of internationally-minded men, fruitless before the outbreak of war, may prove fruitful in days that lie ahead. There are encouraging signs of this in four fields of constructive thought.

(1) *Inter-governmental plans are well-advanced to meet sheer human need in Europe, North Africa and the Far East, when the tide of war recedes.*

In Great Britain, under the guidance of Sir Frederick Leith Ross's inter-departmental committee, the Allied Post-War Requirements Bureau has this most urgent co-operative undertaking in hand. Food supplies have already reached Algeria and Tunisia. A Wheat Pool, operated by the International Wheat Council, has been constituted to ship wheat to liberated countries. But food is only one of the primary needs of lands devastated by war and despoiled by plunder; clothing, re-housing, fuel, medical supplies and aid, transport, and manifold forms of technical help are essential. The restoration of agriculture is fundamental. The Bureau is at work on all these subjects.

Remembering the great work that the American Relief Administration did after the last war we in Great Britain heard with interest and appreciation of the appointment by the President of Governor Lehmann and Mr. Francis Sayre to the tasks of post-war reconstruction; and we look for the closest Anglo-American collaboration. But this time the co-operation must be still wider. Work *with*, not merely *for* distressed populations should be the aim. Service side by side in rebuilding community life, distinct from charity

in its secondary sense of almsgiving, could lay the foundations of an international comradeship. It is cheering to know too that beside Government departments, experienced voluntary societies, including the Society of Friends, will have a considerable share in this great enterprise.

(2) *Signs multiply that British leadership now recognizes the necessity for continuous international collaboration on the wider political and economic plane.*

George Lansbury's reiterated claim in the British House of Commons that the nations should share the natural wealth of the world, and that peace could be won only if they did so, was ignored; the Van Zeeland proposal got no further in Government circles than to be "under consideration." Economic imperialism of the Ottawa Agreement type held the field. Now the current of thought is changing its course. Political leaders in Britain aver that we must not repeat the "errors" and "blunders" in policies which they framed—surely a touch of unconscious irony. The Atlantic Charter stands for "the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labour standards, economic adjustment and social security." A succession of articles in the *London Times* argued for "regularity in production with plenty in consumption"; Sir Ralph Wedgwood (*London Times*, January 13th, 1943) reasoned the case for an international programme of world-development, to be planned by an International Financial Council. Sir Kingsley Wood's speech as Chancellor of the Exchequer, in the Commons on February 2nd, with its call for "the orderly reduction of unnecessary barriers and other practices which interfere with the flow of goods between one country and another," was in effect of the principles which M. van Zeeland advanced in 1938.

(3) *The bold conception of a world agricultural policy is associated with the aim of countering malnutrition.*

The needs of Europe present the obvious challenge. The Report of a Conference on European Agriculture (March, 1942) convened by the British Association, is a document of major significance. "Hungry men neither think clearly nor act wisely," said Sir John Russell from the chair. Speaker after speaker affirmed that ways to material sufficiency for all can and must be found. Restoration of agriculture means more than crops and livestock; it involves roads and railways, technical skill and mechanical equipment, wage and price-levels, credit facilities and a true balance between land-work and industrial development. Higher nutritional levels require research and edu-

cation, popular knowledge of diet and hygiene, and wise public action. Formulations of policy are beginning; pre-war inquiries by the League of Nations Nutrition Committee, studies promoted by the I. L. O., and discussions among scientists and social welfare workers are indications.

(4) *The future form of inter-governmental administration is at the center of serious talk.*

Here we face questions rather than answers. Will the League of Nations disappear or assume new shape and functions? What is to be learned from the fact that the International Labour Office retains general confidence even under the stresses of war? Will groups of countries within an inter-regional framework be the next stage towards world-unity? What of Federal Union? In particular, what unique contribution should the Christian Churches, acting together, offer and make to the future world-order? And what is American thought on these subjects?

These and kindred inquiries cannot really be considered apart from reflection on the meaning of man's life on earth. In asking them we face the ultimate issue: is mankind inherently one? Because he confesses one Fatherhood, one human family, one Redemption, the Christian cannot but reply "Yes." The reply is penetratingly significant. Genuine economic collaboration is more than economic; true political co-operation more than political. The breakdown of the League of Nations proves that world-federation needs a spirit as well as a structure. To make and maintain approaches to universality, in an age deep-fissured by contending nationalisms, requires a dynamic born of the world beyond the world we know. Active fellowship is the destined way of life for man. It is for the Churches, reading aright the signs of the times, to direct the thought and will of the peoples to the spiritual basis of life, on which alone can be built an abiding brotherhood.

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Friends Conferences

PASTORS ALLIANCE OF KANSAS

The Thirty-fifth Annual Session of the Pastors' Alliance of Kansas Yearly Meeting was held in Emporia, Kansas, April 5-8. One hundred twenty-five ministers and Christian workers were in attendance.

L. Clarkson Hinshaw, pastor of the Haviland meeting was invited to bring the evening message and to conduct the expository hours. He spoke with his usual ardor, inspiration and fervent appeal. Out of his long experience in both pastoral and evangelistic work he heaped up evidence of the power of the gospel as it goes forth "based on the holy Book, under the power of the Holy Spirit and carried by a holy man in answer to God's definite call." He challenged Kansas Yearly Meeting to a unity of purpose in making our college, our meetings and our homes minister to youth in the building of strong Christian character with the distinctly Quaker point of view that justifies our continued existence as one of the denominational families.

Edna and Rachel Chilson, home on furlough from our mission field in the Belgian Congo, were present with inspiration and a great challenge to the pastors, that our field be more fully occupied with workers and sufficient funds supplied to adequately equip the stations for their tasks. The field has experienced phenomenal growth in the nine years of its existence as Kansas Yearly Meetings' foreign missionary project. Each pastor pledged his allegiance to the task and many expressions from the floor of the Alliance assured these senior missionaries that we are with them in their great effort to make Christ known to the Varundi. Many of the pastors are looking forward eagerly to the coming of the Chilson into the local meetings with their messages, and the motion pictures which so vividly portray the accomplishments of the past few years.

Music, devotional hours and subjects presented by various pastors would require too much space for reporting here. Honorable mention could be made of many numbers on the program.

Emporia Friends are going forward nobly under the leadership of Charles Beals, pastor, since their meeting place was destroyed by fire last winter. The Second Presbyterian Church offered the use of their commodious and convenient building for the Alliance sessions. Their kindness was deeply appreciated.

The Alliance officers in action this

year and reappointed for next year were: President, Herschel Louthan; vice-president, Alden Pitts; secretary and treasurer, Ferne B. Cook.

Cherokee Friends invited the Alliance to be held with them in 1944.

CHRISTIAN EDUCATION CONFERENCE OF INDIANA YEARLY MEETING

The Christian Education Conference of Indiana Yearly Meeting was fortunate in having as inspirational and resource leader Dr. Ralph Holland, executive secretary of the Indiana State Council of Religious Education. His helpful presence was much appreciated in the three groups which met each day for discussion of matters pertaining to the various ages and their problems.

The children's division, including those in the nursery through the junior age, placed new emphasis on old truths as well as contributing new ideas and methods. It was brought out that it is more important for the nursery age child to learn regular attendance at the house of God and to associate that coming with a happy time than to have a formal lesson. The personality of the teacher is of utmost importance, as she gives the child a sense of love and welcome.

At the next stage, the beginners learn to play together, learn simple songs and hear Bible stories. The use of good pictures is very helpful in suiting the teaching to the understanding of the child. More or less closely graded schools make it easier to do this. In this group the worship service is an important part and should give them a sense of reverence and a prayerful attitude through the service.

As the child grows older he should be led to think for himself, and the teacher must relate the Bible lesson to the life which is familiar to him, if it is to be of any value.

* * * *

Under the leadership of Burton S. W. Hill of Cincinnati, Ohio, the group considering intermediate and young people's work first took the general viewpoint. As we try to draw youth of the church and community to consider Christian living, shall we lead them, and how,—or shall we help them to think, plan and carry responsibility. Making a living and choosing a life partner are the two decisions for which youth needs preparation and guidance. How are we helping them to keep high ideals and make commitments?

It is important that there should be some adults to whom the young people feel free to come for a discussion of their problems, adults who won't be shocked by their frankness, who understand and sympathize with them and so be able to help them develop inner conscious control. In this respect the example of the adults is more effective than what they say, although relating the Bible study with conditions in the lives of youth is important. We need to teach Friends principles and doctrines but also lead young people to think for themselves that they may be able to "give a reason for the faith which is within them." Membership classes conducted by the pastor are helpful in this respect.

Discussion of attendance at the young people's Sunday evening service brought out the fact that some were held early enough so they could go to the movies afterward with a clear conscience; others urged them to attend the regular service by giving them something worth while to do in the worship service; a third emphasized recreation in the group as satisfying a need which should be met in their church home rather than in a public place of amusement.

With a special concern for Friends' point of view it was brought out that one cannot have stillness of worship with a troubled heart; and that every means should be used to develop a sense of the sacredness of life at all times.

* * * *

The Adult and Administration section had a wider field for consideration and hence discussion touched a variety of problems. No solution was found for the reduced attendance due to Sunday work and removals from smaller communities to the cities on account of work. If the city meeting learns of the new arrivals and contacts them, they are told, often, that folk go back to the home community on Sunday. Sometimes those coming to the city have the idea that larger meetings are not so friendly or deeply spiritual. An old problem for rural meetings is the removal of young people to larger centers for schooling or work.

Another old and usually unsolved problem is the large exodus after Sunday School of those who do not stay for worship service. The only successful solution seems to be the unified service in its various forms, where classes and worship, including the sermon, are combined into one continuous service. Hortonville in Western Yearly Meeting, has a large and full

attendance for combined service of two hour length. Even the absence of dismissal and intermission after Sunday School usually does not solve this perpetual problem.

Logically, the administration of the Sunday School organization received chief consideration. Securing and training teachers is one of the major matters. One larger school has its assistant teachers sit in the class regularly; thus, when called upon to teach, they are acquainted with the class and its procedure. Training is done in several places by interdenominational Leadership Training Schools, organized under the rules and standards of the International Council of Religious Education. Cities have city-wide training schools, and some counties with smaller urban centers have county-wide schools. This provides for more specialization than is usually possible in local church training classes.

Two successful methods of temperance instruction were recounted; one the showing of the motion picture "It's the Brain that Counts," and the other presentation of the brief play "The Auction." A problem as yet unsolved is the flocking of the young people to the movies for their social life, as well as for the thrilling entertainment. One observer at a midnight show found the theater filled with young people of intermediate age, paying no attention whatever to the picture but wholly absorbed in one another. Another observer is convinced that the public school as well as the church suffers in interest from the pupils, after the boys and girls have been to a "movie thriller."

An entire session was devoted to curriculum. Percy Thomas gave a full discussion of the list of supplies furnished by the Friends Publication Board, edited by our trained worker, Lillian White Shepherd. He emphasized the importance of graded work for the children and young people as it is impossible to properly prepare the Uniform Lessons for all ages. Group Graded Lessons are put out by our own board and can be used by the smaller schools. The Closely Graded Lessons are widely used by the larger schools. The Penn Weekly now includes helps on the lesson and on topics for the young people's societies. Support of our publications is necessary if we are to give the "Friendly slant" to our teaching of those who will be the future church.

The American Bible Society recently shipped 400 Bibles, 700 New Testaments, 1,500 Psalms and 3,500 Gospels and Acts by the way of the Cape of Good Hope for ultimate use by American prisoners of war and internees in Japan.

YOUNG FRIENDS CONFERENCES

The annual Midwest Regional Conference of Young Friends met at William Penn College, Oskaloosa, Iowa, March 18-20, 1943. The theme "Dynamic Living for Today and Tomorrow" was considered under the leadership of Cecil Hinshaw, Head of the Department of Religion, Friends University, Wichita, Kansas; Charles F. Thomas, Pastor of First Friends Meeting, Des Moines, Iowa; and Errol T. Elliott, President of William Penn College, Oskaloosa, Iowa.

Six young Friends were chosen as a Continuation Committee, who will discuss plans for a future conference of a similar nature. These young Friends are Shirley Stuart, Friends University, Wichita, Kansas; Dick Newby, William Penn College, Oskaloosa, Iowa; Anna Watson, Nebraska Central College, Central City, Nebraska; Robert Terrell, Wilmington, Ohio; Canby Jones, Merom C. P. S., Merom, Indiana and James Bond, Earlham College, Richmond, Indiana.

For the interest of others, various reactions to the conference were written down. One is given here to indicate how the Young Friends feel during these times of opportunity, crises and chaos.

"We have met in a sense of urgency. Some in prisons for conscience sake, millions on battle fronts—a world of suffering. Deeper meaning in consecration, service, humility, have been unfolding. The Presence of God bringing His Peace—the peace which leads us upward, forward into new areas of service, new responsibilities and an increased capacity for the peace of God in an ascending spiral—brings a real sense of humility."

* * * *

"How can Young Friends best prepare themselves for meeting the problems of a post-war era?" was the question considered at the sessions of the American Young Friends Fellowship, March 21st, at Friends Center in Cambridge, Massachusetts. Young Friends representing Philadelphia, New York, and New England attended and discussed this question together.

We realize that post-war conditions will need spiritual reconstruction more than food. We must find the way to meet this need within ourselves. Some find daily reading and meditation the answer. Others find spiritual help by working out a concern which brings them a feeling of working with God. We must seek God in what we feel, think and do.

A letter from our Friends in England brought to us by William Eaves III makes us feel very close to them.

PASTORS SHORT COURSE IOWA YEARLY MEETING

As the Pastors of Iowa Yearly Meeting gathered, March 22nd, on the William Penn College campus for their Annual Short Course, it was with the usual anticipation of good things coming, and we were more than gratified in the splendid program which had been prepared. There was in evidence a sense of frustration at the inroads the world conflict is making on the lives of Iowa Friends, especially our Youth, as it reaches its long arm of compulsion even into the homes of the Pastors. There is in the hearts of all a grave concern, but optimistic notes were not lacking as we took the long look ahead, and especially the upward look.

Ample opportunity for general expression was given in the morning devotional periods held in the drawing room, and the times between sessions were used by various informal group discussions and visiting. As usual, the contacts between Pastors and Students seemed to be mutually helpful, also that of Pastors and Faculty, some of whom are new.

The new President, Errol T. Elliott, was favored in bringing a series of devotional messages throughout the conference besides the Monday evening address. He advised us to read the Bible for the sheer joy of it and to memorize portions often. He said, "In this life meditation becomes an art which we have to practice. In the devotional life you cannot escape silence. Let's not sacrifice altitude for speed."

Dr. Paul Miller, of the Dept. of History, in speaking of Friends in America, quoted a Prof. in his University as saying "Pennsylvania was settled by one of those peculiar groups of Christians who believe God meant what he said." He said it was hard for him to understand why it should be considered a disgrace when one of our members goes to prison for conscience sake, since George Fox was in prison over three hundred times.

Prof. Lucile Ruby, of the Dept. of Speech, gave a lecture on the practical use of drama in the Church.

Charles Haworth, Director of Public Relations for the College, gave an encouraging financial report, at the same time expressing regret for the loss of so many of its young men to the army.

Dean Stranahan was in his element lecturing on Sermon Building, stressing the importance of a strong introduction and conclusion, as well as the body of the sermon. He advised dramatizing the interest by getting right to the point on the start and not leaving the conclusion to a chance inspiration.

Prof. Esther Stranahan, of the Dept. of Religion, in her first lecture described

a Mid-West training school at Fairbault, Minn., and stressed the need of first becoming learners if we would be teachers. In her second lecture, she displayed, with comments, a varied collection of reproductions in Religious Art.

The Superintendent's hours on Tuesday and Thursday were helpful as Paul Barnett led us in our thinking, and presented some of the needs of the Yearly Meeting.

Raymond Wilson, executive secretary of the American Friends Service Committee, declared "There will not in our lifetime be a just and durable peace. It is a continuous job of settling difficulties." He plead for a non-military, non-coercive, international police force and a third party to suggest the settlement of difficulties between nations, but they must act before hostilities begin. He urged Friends to buy more peace literature for distribution.

The high point of the Short Course was reached in the message given by our guest speaker, Cecil Hinshaw of Friends University, Wichita, Kan. We might better say, one message given in a series of three evening lectures and four Bible hours, and a vital message it was. Sensing that we are in the downward sweep of a cycle of history which may result in decay or even death to our civilization and a repetition of the dark ages, he advises Friends to establish a system of modern monasticism, old-time Friends co-operative communities, colonies of heaven, having their own schools, in order to be ready for the returning wave of sanity which he envisions some fifty to one hundred years hence. Such a program will require self discipline of the strictest sort, the abandonment of oneself to God completely. He revived the emphasis George Fox gave to the necessity of a sinless life, denying self and all its demands, in order to live holy lives and keep a righteous seed alive in the earth. The challenge he gave is, "Are Ye Able?"

ANNA ALBERRY.

Route 1, Newton, Iowa.

Plans for the establishment of a memorial fund honoring the memory of the late Dr. George Washington Carver, are being studied by the interracial committee of the public affairs department of the Detroit Council of Churches. Among the proposals being considered is the establishment of a "Christian Foundation of Interracial Brotherhood," from which grants would be made for the education of American youth for full time service in "the realization of Doctor Carver's great ideals for America and his race."

COWS TO SAVE LIVES

One day five years ago in Murcia, Spain, I was talking with D. Parke Lantz of the Mennonite Relief Committee. As we worked on the problem of saving lives, he suggested that it might be possible to bring cows into Spain instead of shipping in only milk. The idea struck me and stuck. Later in London and New York I investigated possibilities of this kind but nothing came of it.

In May, 1941, I read an article in THE AMERICAN FRIEND on the Economics of Reconstruction by Kenneth Boulding, a Quaker economist. Among other things he mentioned the need for dairy cattle in Europe, and the long time for bringing their dairy population up to normal. That idea stuck also.

Since then I have been investigating possibilities of shipping. It was a long, intricate task with many uncertainties; even now no one can promise finally what can be done after the war. Much will depend on the Allied Shipping Pool plans then, modified by the circumstances of war, and on the size of merchant marine at the end of the war, determined partly by building and partly by the results of submarine warfare. However, one official in the United States Department of Agriculture put it thus: "I cannot promise that your cattle can be shipped, but there is no doubt about the need, and I have no doubt that the Shipping Pool will make it possible for a sincere gift from America to be delivered where it is needed."

The Brethren Service Committee is working on a plan to raise dairy heifers on private farms and possibly in connection with C. P. S. Camps now. They are to be shipped when they are nearly two years old, providing it is possible to ship them. The National Lutheran Council of America is promoting a similar plan among their people here for their people in ten countries in Europe. One of their members, a large rancher in Texas, said he would raise one thousand calves if they would be provided.

A number of other churches and other groups are becoming interested; that is a wholesome sign of Christian concern. When we stop to think that one good cow rightly placed can save the lives of ten babies, all the headaches involved in the shipping plans are minor matters if only we can meet the need. As one Lutheran minister put it: "The Christians of America can save Europe."

It would seem right that the historic peace churches do more than their share in mobilizing the efforts of American Christians to this end.

A CUBAN QUAKER

Dr. Ramon Morell, principal of the Friends School at Holguin, Cuba, is not only an able administrator but his training in Friends Mission has given him an integrity of spirit that brooks no compromise for popular favor.

When a group of Holguin citizens were trying to raise funds to help Great Britain in her war effort (this was before Pearl Harbor) a committee appointed to get the active support of prominent citizens of the town came to see Dr. Morell. They urged upon him that the salvation of the world was dependent on the victory of Great Britain. Would Dr. Morell write something that they could use in their campaign?

He demurred that his point of view was different from theirs. But they insisted that he write something. Finally he consented and this was what he wrote:

"I believe that the salvation of the world is not dependent on the victory of Great Britain. It is dependent on following now as always the way of Jesus—the way of love and goodwill."

When the leaders saw the statement they said: "This will never do. It is true, but we can't print that." So they hotfooted back to Dr. Morell to ask him to change it. "No, he would not change it. If he wrote at all, it would have to go that way."

The manager of the Royal Bank of Canada, a British citizen, told them that if they published it he would refuse to give his donation through their committee. They yielded. The success of their campaign was of more importance than the publishing of truth.

Quakerlike Dr. Morell maintained his integrity unblemished. Holguin citizens respect him for it. So much so that today even in the heat and struggle of war time, he is honored by the citizens of the town.

—SYLVESTER JONES.

The strongest beer regulatory act since 3.2 was legalized 10 years ago was passed by the Oklahoma legislature and sent to the Governor's desk for his signature which is considered certain. The bill, passed 90 to 12 by the house and 38 to 0 by the senate prevents sale of the beverage at private and public dances, making exceptions for dancing in private residences and at non-profit balls held by clubs and lodges. The measure also forbids beer sales in the state between 2:00 A. M. and noon on Sunday. A measure was also passed to reapportion the beer tax so that it benefits schools, making up the amount lost from last year's total of auto license and truck taxes.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

RETHINKING THE LORD'S PRAYER (by two modern disciples)

After this manner pray ye.—Matt.
11:9.

* * * *

Our Father Who Art In Heaven

On the lips of Jesus no other name
of God appears as often as Father.

For him it denotes not only love but
majesty, power, and the right to com-
mand; but love is central in his thought.

—ERNEST FREMONT TITTLE.

* * * *

There is only one passage in the
biographies more central than the
Sermon on the Mount. It is more
central because it is the root from
which the action ordered by the Sermon
must spring . . . called by a supreme
title, The Lord's Prayer.

—GERALD HEARD.

* * * *

Hallowed Be Thy Name

Moreover, I am bound, as I offer this
petition, to think of others as well as
myself. I am bound to cherish a sincere
and strong desire that all men shall
come to know the truth about God and
life. And I am bound in daily life so
to speak and act as to convey to others
a true and not a false idea of God.

—ERNEST FREMONT TITTLE.

* * * *

So we need, . . . in order to orientate
ourselves to the Eternal, to begin our
prayer with complete recognition of the
Nature to whom we are addressed. That
first clause tells us the key in which
this prayer is to be prayed.

—GERALD HEARD.

* * * *

Thy Kingdom Come

The Kingdom is not an organization
but rather a contagion. It is a state
of mind which spreads and forms
through our being with those whose
lives are fermenting with this divine
"culture," with this "hidden heaven."

—GERALD HEARD.

* * * *

The Eternal Kingdom of God does
not require to be built. It requires to
be apprehended. It is for us to see
that God reigns and that, as for our-
selves, we have the option of accepting
His rule or inviting disaster.

—ERNEST FREMONT TITTLE.

* * * *

Thy Will Be Done

God wills and maintains a moral
order in which "the wages of sin is

death." He does not will the tragic
plight of underpaid and underfed share-
croppers. He does not will economic
disaster . . . (nor) the losses, horrors,
and degradations of war. Such evils
are not the result of God's activity in
history . . . (They come) because men
persistently refuse to do the will of God.

—ERNEST FREMONT TITTLE.

* * * *

Give Us "Daily Bread"

Translated exactly from the Greek
it is not "daily bread" but "bread of
the coming day."

This Bread of the Coming Day can
then only be the means whereby we
nourish in ourselves the Life which
transcends time.

—GERALD HEARD.

* * * *

This petition, "Give us this day our
daily bread," will either become on our
lips as sounding brass and a tinkling
cymbal, or it will become in our hearts
a strong desire and decision to live
simply, as simply as we can live and
keep going in the way of service to
God and man.

—ERNEST FREMONT TITTLE.

* * * *

Forgive Us As We Forgive

It is commonly supposed that God's
forgiveness of sin means the remission
of penalty or the overlooking of mis-
doing. But it is something far more
than that in the Christian sense. It is
something that God does to a man,
not merely for him.

—ERNEST FREMONT TITTLE.

* * * *

Because we are forgiven, we can
forgive; because we can forgive we
are forgiven. These are not separate
acts but two aspects of the one cycle
of recovered Reality.

—GERALD HEARD.

* * * *

Bring Us Not Into Temptation, But Deliver Us From Evil

This particular passage is a cul-
mination; we are reaching toward the
very heart of mystery, the height and
depth of the unseen, the love of God,
the fact of evil.

—GERALD HEARD.

* * * *

We cannot escape temptation because
we are endowed with freedom of choice;
and it is God who gives us this freedom.
It is therefore true that God leads us
into temptation in the sense that he
bestows on us a freedom which makes
temptation inevitable.

—ERNEST FREMONT TITTLE.

* * * *

*Thine Be the Kingdom and the Power
and the Glory Forever.—Amen*

Book Reviews

MORE QUAKERIANA AT HARVARD BY HENRY J. CADBURY

As it is about six years since I pub-
lished an account of "Quaker Books at
Harvard" a further account of recent
additions may be now in order. Obvious-
ly the more complete any collection be-
comes the less easy is it to make numer-
ous additions to it. Hence the additions
of Friends' books represent mainly new
publications or older items picked up
singly here and there to fill gaps.

In the summer of 1940 an English
firm sent to its representative in Ameri-
ca a large collection of Quaker pam-
phlets once part of the stock of the
Quaker bibliographer and bookseller,
Joseph Smith (1819-1896). Of the
seventeenth century alone there must
have been some three thousand items.
Harvard had third choice of these and
added over 200 new titles or editions to
its collection for that period. Yale had
first choice and secured 680 new titles.
Haverford coming second found only 22.
I had an opportunity to go through the
whole collection and was rewarded for
my persistence by finding literally as the
last tract in the last bundle that I
examined a pamphlet that I could identi-
fy as having once belonged to George
Fox. A large number of eighteenth
century items were also secured from
the same source. From another source
were secured about a dozen of the num-
erous broadsides published during the
Keith controversy. Further, the Librari-
an's report for the last twelve months
states: "Some sixty items were acquired
for Harvard's seventeenth century
Quaker collection including 7 new titles
of Francis Bugg, 10 of Richard Farns-
worth, and 31 of the two George Foxes."

A library that is interested in the im-
prints as well as in the contents of books
naturally has been glad to secure Quaker
books from the less usual centers of
publishing. A recent offer of a nearly
complete set of books published before
or after 1800 by Abraham Shearman,
Jr., a Friend of New Bedford, has been
accepted, while an order of a few con-
troversial religious pieces from about
1650 included several by the Giles
Calvert who was one of the first to pub-
lish books for Friends in England.
Three of these were apparently un-
known to the bibliographer who has
specialized in Calvert.

As I remarked in my previous report
the advantage of the Harvard Library
for the study of Quakerism is its rich-
ness in background material. To its
store of seventeenth century English
religious writings additions are con-

stantly being made. One of the largest lately has an unusual history. The librarian in charge of this collection received word from a friend of his in England that while visiting lately a ducal estate there he found that the air raid shelter was protected not with sandbags but with piles of old volumes of seventeenth century pamphlets. Arrangements were at once made to provide the usual sand, while some of the books were shipped on approval to Cambridge. Of the first consignment of 993 books or pamphlets of the period only 200 have been found to be duplicates of present holdings.

Matt Bushnell Jones, who died in 1940, was an unusually discriminating collector of early Americana. He published in 1936 a study of Thomas Maule (1645-1724), *the Salem Quaker and Free Speech in Massachusetts Bay*, which shows that his interests included Quakerism. Of the only original writing by Maule which he owned, Harvard also already had a copy, which is fortunate, since it was priced at \$1,000. But several other printed works, Quaker and anti-Quaker, are included in the seven hundred odd pieces that were added to fill gaps in the University's collection. I may mention one: Samson Bond, *A Public Tryal of the Quakers in Bermudas*. This hundred page pamphlet printed in Boston in 1682 was known to Joseph Smith, the bibliographer, only from the Quaker answer. Probably even today there is no copy of it in any English or any Quaker library.

The library does not indiscriminately solicit Quaker manuscript material, believing that this being unique should usually go to the Friends' collections, as at Haverford or Swarthmore. It has been able in some cases to secure and then return to meeting custodians official minutes that have somehow passed into private hands. In other cases, especially of manuscripts connected with literary figures or with New England Quakerism, Harvard is more receptive, and some Quaker material has come its way. In 1935 the son of Samuel T. Pickard, the biographer of John G. Whittier, presented to Harvard the papers left by his father. They include some 2,500 letters addressed mainly to the poet, to his sister Elizabeth, or to the biographer. A smaller and more recent gift, but associated with this one, is the correspondence of the Cartland family. Moses A. Cartland was a favorite cousin of Whittier, Joseph Cartland was once superintendent of Harverford School (now College). Letters to them from Whittier or others, about 600 in all, together with other papers, have been given to Harvard by their descendant, Martha Hale Shackford. While this paper was in process from manuscript

to print a further gift of some eighty letters of John G. Whittier to Celia Thaxter was received from the daughter-in-law of the later, Mrs. Roland Thaxter.

Edward Morris Davis of Philadelphia was a Hicksite Friend of Philadelphia and a warm supporter of the abolition of slavery. From his descendant, Lucretia Mott Churchill, have come two scrap books full of letters that he received between 1834 and 1854. These 200 letters include several each from Whittier, from James Russell Lowell and his wife, who lived one winter at the Davis home, from Lydia Maria Child, from Wendell Phillips, and from various other interesting correspondents. Though these items fit well into the large collections of anti-slavery correspondence at the Boston Public and Harvard libraries, they also may be classed as Quaker. Another ardent Quaker reformer of the same period was Henry Miles (1795-1885), of Monkton, Vermont. A considerable number of his papers have been added to the manuscript collections at Harvard.

Unpublished manuscript material is usually called unique. It is often too inaccessible. For that reason American scholars have never been able to make convenient reference to the marvelous historical material of early Quakerism contained in the Swarthmore Manuscripts at Friends House, London. But the use of microfilm has made possible the easy reproduction of these and now both the safety and convenience of these priceless records has been secured by locating two film copies in America, at Haverford and at Harvard. Such additions do not rob any more legitimate depository of their appropriate possessions. They illustrate the fulfillment of the advice that our friend Rendel Harris gave fifty years ago. He said, "Photography is a literary fire insurance of the first importance, and should be employed much more than it has been, where there is any risk of the disappearance of important historical monuments."

One is tempted to dwell at length on some details of this new material, such as association copies, or letters of especial interest like Whittier's account of meeting Charles Dickens, or the experiences of anti-slavery workers in Philadelphia the day after the burning of Pennsylvania Hall. Also one could add, if space allowed, an account of research and publication that has been based on this collection. At least one such worker must be mentioned, since he is also a member of the Library staff, T. Franklin Currier, who, beside many minor articles or volumes on Whittier, published in 1937 the definitive *Bibliography of John Greenleaf Whittier*, a model in arrangement, inclusiveness and accuracy.

The principal present need of the Quaker collection at Harvard lies in the filling out of certain sets, like the printed minutes of various Yearly Meetings and the catalogues, student lists, etc. of Friends' schools and colleges. Most of the Friendly periodicals are practically complete, but the files of the *Friend* (London) before 1910 and of the *British Friend* are badly broken. Readers who are able to help fill such gaps would confer a favor by making their offer known.

GASOLINE SHORTAGE AND MEETING ATTENDANCE

Montclair, New Jersey Meeting
News Letter

During youth, most of us walked to the places we wanted to reach and so did our elders. We hardly reckoned the distance except in terms of the time required for the walk.

Barring extremes of weather, we can assume that what we once did without harm, we can do again and with benefit. The handiness and ease-of-operation of cars have lured us into easy ways and we have lost the healthful benefit of our own natural and normal means of locomotion.

To make your walking a success, erase from your mind all conception of distance. You must think of your walk as a normal means by which you and your family reach a destination so many minutes away. Forget the miles. The number of miles involved could easily discourage anyone, especially those who are badly conditioned by a speedometer viewpoint of miles-per-hour in relation to distance.

Just walk, but allow yourself plenty of time. The secret of fatigueless walking lies in the state of mind. Starting late adds the pressure of haste, which in turn induces agitation of mind, which in its turn is more tiring than the walking.

Allowing plenty of time to cover the distance and maintaining an easy pace will bring you to Meeting with a mind and body both receptive and ready for an hour of quiet.

The meeting house is conveniently located in relation to most transportation, especially if we can shake off our fear of walking.

Perhaps the walk and ride combination is more convenient if you walk the distance between your home and the means of transportation.

Don't let gasoline and tire rationing or weather keep you from attending meetings.

You conquer other things, go conquer your own feelings and your anger.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

THE ALCOHOL PROBLEM

I always enjoy reading our AMERICAN FRIEND. The reports of our Board of Missions, of the Service Committee and of the reports covering the activities of Friends. I am glad that we give certain issues over to Peace, also one issue each year to Education, that we have the Bible School lesson comments and our last issue given over to The Wider Quaker Fellowship. But I have listened for one voice and because of the continued silence it greatly disturbs my peace of mind. Where is the voice calling Friends to the world's second worst enemy?

Dr. H. J. Burgstahler, President of Ohio Wesleyan University says: "War is the World's first enemy," and all Friends will give agreement to this. Then he says: "Alcoholism ranks second in its destructive and devastating power. War despoils civilization, but alcoholism depraves it. It is America's second column."

I keep thinking that some Friend will become sufficiently alarmed and will lift his voice calling Friends to the deplorable conditions of the present and point to a way in which Friends can make a splendid contribution in helping to change the dark picture. The F. B. I., our social agencies, The Union Signal, our juvenile officers and many others give us warning of a great moral decay which has set in and far advanced in society, politics and our national life.

So far I have failed to hear that voice and so now, disregarding the warning of my physician, I am going to try and say some things which I think should be talked about among Friends. I am aware that there are others who could say these things in a far more effective way than I can say them and especially in my present physical condition, but I dare not keep still.

I have worked with children and young people in Friends' meetings and Bible Schools the most of my life, but my last two years of public service were given with and for the young people of the Methodist Church in Clear Lake, Iowa.

I am corresponding with some of the boys with whom I have worked and who are now in the army and, when some of their letters come telling of the great shock which they receive on entering the army camp and see the great amount of gambling and drinking and its attending evils, I cannot help but be concerned as to what we must

expect after this war is over. I fear we are going to suffer a tragic defeat such as we have never met if a large portion of our American boys come home with these evil habits formed. Remember as it is now they must live in close fellowship with those to whom these evil practices have become a habit, and the availability of alcoholic beverages is made possible and upheld by our government and many of the army officers.

All of this makes me search my own heart to see if I can find the answer to a question which keeps coming to me. Have I been wholly faithful to the boys and girls entrusted to my care by the church? Have I given my best in teaching them concerning the evils of intemperance? Yes, I taught them of the evils we could expect from this and all bad habits, and tried to show them the beauty and strength given to those of temperate, clean living. But over and over the question comes, did I give my best and to what extent am I responsible for this spiritual and moral decline?

I do know that if the church as a whole had maintained the deep spiritual life that should be that of any normal church and if we had been diligent in providing a program of temperance and peace education, not just an occasional lesson but a continual teaching, we would not have found ourselves where we are today. Our failure in that though is in the past, but we have today and what are we going to do with our today? Are we going to be indifferent or give place to hopelessness or lethargy or are we going to meet the challenge that present day conditions bring? This question should come to every heart warm with the love of Christ. These conditions should drive every church member to prayer and our prayer meeting attendance should increase a hundred-fold. If our membership crowd our places of prayer others will be drawn in. I do not mean that we should come just to hear a devotional program and sing a few hymns, but there should be quiet heart searching and earnest prayers. We should become desperately concerned over stable values which we are losing.

Every Friend should personally petition his congressmen to vote or introduce legislation for the safeguarding of our soldier boys' morals by removing the temptation of alcohol from their camp. I do not have a boy of my very own in the army but I do have some

that mean a great deal to me and I have written them. I do not see how any parent could do less. Then I feel that every woman among Friends should be actively associated with the Woman's Christian Temperance Union. Every Quaker home should be furnished with attractive Christian peace and temperance stories and reading. Then to our faithful Board of Publication, why shouldn't we have one issue of our paper given over to temperance? Get some good material considering the temperance question from every angle.

These times challenge me and I am concerned that we pray, work, preach, teach, write and do all within our God given powers to do our part in building a world of peace, temperance, justice and all that it takes to have a society that is productive of clean manhood and womanhood. It has been so hard to have been shut away from all public service and from attending our meeting now for fifteen months when there is so much need, but I can pray, and I do pray that the churches shall be moved mightily by a baptism of the Spirit of God and send out a cry that will be heard and honored.

LENNA LESCAULT HADLEY.

SOUTHERN CHURCHMEN SPEAK FOR NEGRO

In a pronouncement, prepared under the auspices of the Fellowship of Southern Churchmen, a group of prominent churchmen have taken a very unequivocal stand in favor of greater justice to the Negroes.

The statement in part is as follows:

"Men may not live freely if they are debarred from participating in their own governance. The Negro and all others who are denied political freedom by poll tax requirements must be welcomed into full participation in the democratic process. The hard won rights of labor are insecure so long as the Negro is excluded from its ranks. The most exclusive residential sections are not immune to disease and death so long as preventable poverty and racial arrogance force the Negro to live in wretched slums and hovels. The defense of the liberties of this nation is seriously hampered so long as the Negro is not given a just and equitable share in the defense of the freedoms for which we now struggle. Giving lip service only to the four Freedoms invites the destruction of all freedoms. What the enemies of democracy cannot do by force of arms we can do by our own suicidal acts of blindness in this day of Freedom's ordeal. A long-suffering minority awaits that justice and that freedom which a long-careless majority by the grace of God can yet freely yield and freely share. . . ."

Our World

SECRETARIAL DUTIES IN A CHURCH FEDERATION

W. Bruce Hadley, formerly pastor of the First Friends Meeting at Richmond and a member of the Executive Committee of the American Friends Board of Missions, became Executive Secretary of the Council of United Churches of St. Joseph County, Indiana, on September 1st. The office of the Council is in the Y. M. C. A. Building, South Bend. The twin cities of South Bend and Mishawaka have a combined population of 130,000. In addition, the Council of Churches serves the churches of the towns and open country in St. Joseph County. The Council is one of the very few established and time-tested organizations of its kind in Indiana. One of its first secretaries was Professor Frank McKibben of Northwestern University. Fifty churches are associated in it. Some of the denominations represented are the African Methodist Episcopal Zion, Baptist (Northern Convention), Baptist (National Baptist Convention, Inc.), the Church of the Brethren, Church of God, the Disciples of Christ, Congregational Christian, Episcopal, Evangelical, Evangelical and Reformed, Lutheran (Augustana Synod), Lutheran (United Lutheran Church of America), Methodist, Presbyterian, and a Jewish Reformed Synagogue.

There is a strong tradition of religious education activities conducted by the Council of Churches. The Council is active in putting newcomers and churches in touch with each other, has a daily radio program, and is a clearing house for the ministry to the sick who are in the hospitals of the city. There are nine departments through which the Council functions. Some of the major activities since September 1st have been surveying the defense housing areas in South Bend and Walkerton, initiating a Sunday school in one of the larger housing areas, a Congress on Post-War Peace which brought together 450 people in a project sufficiently unique to merit comment in the Christian Century and Dr. Walter W. Van Kirk's "Religion in the News" radio broadcast, and a county-wide Visitation Evangelism Program led by Oliver K. Black, Associate Secretary of the Department of Evangelism of the Federal Council of Churches. In this latter project sixty-three churches were enrolled.

Bruce says that he is accumulating a repertoire of stories of what happens

when a Quaker becomes an interdenominational church secretary. He has been invited to officially represent the Council at the Centennial Mass at Notre Dame University, to fit into chancels of the liturgical churches as well as the pulpits of the newer sects, and to arrange ecumenical services where traditions as widely divergent as the Episcopalian and Church of God may feel at home. On World Wide Communion Sunday he was invited, without warning, by the pastor of a downtown Methodist church where he worshiped, to come forward and assist in the communion service. He says that he composed the first and only six communion homilies he ever composed while facing a strange congregation of several hundred people. Another church which asked him to conduct the annual communion service at the end of the year, thoughtfully permitted him to preach the Sunday morning sermon the week following instead when he explained the fact that he was a Quaker. Nearly every Sunday finds him preaching in some pulpit in the city or county.

The Council is supported financially by funds contributed by the budgets of the member churches, by gifts from individuals, of which there were 575 this past year, and by income from endowment funds.

(Forwarded at the request of the Editor.)

A PASTOR'S LETTER

Dear Friends:

Jesus said "I am the Way and the Truth and the Life."

I am sure that He meant: I am the Way and therefore to be followed; I am the Truth and therefore to be believed; I am the Life and therefore to be lived. If we could but take these words of the Lord at their face value, I know that Love and Peace would rule the world and the four freedoms would come into reality without the suffering that we are enduring to bring them about in an artificial manner. The words of the Master have been so long with us that we have grown cold to their truth and power. He did not leave the world without a method of conquest. Our neglect of His great plan has led us into unworthy and dangerous methods that have brought suffering and death along with economic disaster all over the world.

I am the Way and therefore to be followed. That is such a challenging statement that there are few in comparison, who have honestly undertaken to follow Him exactly as He wills to lead. Of the twelve, who followed Him the most closely during His earthly life, all but one met a violent death. When reviled, He reviled not again. When

struck in the face He never retaliated. When entrusted with God's power, He never used it for His own comforts. Following Him means service for others. He never repeated the sins of others but asked that the sinner might live free from his former stains. He traveled the path of forgiveness and mercy. His was the way of bearing burdens for others and enduring, that others might find a manner or mode of more abundant living.

I am the Truth and therefore to be Believed. We are spending more time in trying to explain away the teachings of Jesus than in honest efforts to bring them into prominence as absolute truth. We have called Him visionary and so void of all that is practical. We have said that He was a man for His own age, and so not broad enough to understand modern conditions. We have taken His words in the same spirit that the Pharisees professed to keep the law. Jesus freely denounced them as imposters. If those who have said that they were willing to follow Him anywhere, would take the Sermon on the Mount and read it in absolute belief as the words and promises of God, Himself, the church could never be called "Ye of little faith."

I am the Life and therefore to be lived. It is no light thing to live the Lord. There is a world of difference between living a life with a pretext of reality and in giving our entire self to the task of living Him. My lips would be His lips and for the use of His words, alone. My hands would be for the carrying out of His tasks with never a deed that He would not do. My habits would be the habits that I am convinced would be His habits if He were living in my town today. The ambitions that He had would become my ambitions. A life so lived would go down in story and legend marking one as worthy for the ages. He did not come to please Himself; He came that the common people might have life and that *they* might have it abundantly.

If we were willing to believe Him, to follow Him and to live Him, the community where we live would be aware of His power. National boundaries can never hide the radiance of such a life. A dedication to such a way would do away with war and all of its attending wrongs. The price will be far too high for the casual follower of the Lord, but there are going to be such people in the world and the world will owe to them the fact of its continuance. This is the world's great and only hope. All other power is trifling in comparison. The great freedoms will naturally come only when men are willing to walk after His plan.

Very sincerely,
ERWIN C. PERISHO.

QUAKERDOM AT LARGE

B. F. Richer, who was for six years pastor of the Chalmers, Indiana, Community Church, and for a time in field service for the Fellowship of Reconciliation, has become pastor of the Friends Sugar Plain Meeting near Throntown, Indiana. He began his new pastorate May 1st.

* * * *

Murray S. and Violet C. Kenworthy announce that after May 3rd their address will be Fairmount, Indiana. Beginning with May 1st he will give full time to his work as Executive Secretary for Indiana Yearly Meeting.

GOLDEN WEDDING ANNIVERSARY

Xenia, Ohio, Friends were rejoicing with Mr. and Mrs. John Dymond as they celebrated their golden wedding Sunday afternoon and evening, April 4, with "open house." They were honored at a family dinner at the Xenia Hotel Saturday evening. Two hundred relatives and friends greeted them. Guests were met by two grand-daughters of Mr. and Mrs. Dymond, Marijane Long and Frankie Louise Haynes. Mrs. Pliny H. Powers, New York City; Mrs. Frank Haynes, Wilmington, Ohio, and Mrs. Paul Long, Xenia, assisted their parents. Among the flowers, gifts and cards was a large basket of fifty golden roses from the Friends' Church. Hostesses were Mrs. Charles Drais, Columbus; Mrs. DeElla Newlin, Jamestown; Mrs. Franklin P. Chant and Mrs. S. Clark Ellis, Xenia. They have long been noted for their generous and kindly hospitality, and their home "a place of friendliness, refreshment and peace."

NEWS OF OUR MEETINGS

The Meeting for Worship at Amesbury, Massachusetts, has been held during the winter at the Huntington Home. Beginning May 2nd, the Meeting will be held at the Meeting House, Friend Street, at 10:45 a. m.

* * * *

North Denver, Colorado, Friends are rejoicing in the recovery of their Monthly Meeting Clerk, Flora A. Henshaw; and congratulating John Kohout on his seventeen years of service as Sunday school superintendent. They also hope to free the Meeting from the debt on their parsonage by Easter time.

* * * *

The meetings of special evangelism at Wilder, Indiana, Meeting closed Sunday night, April 11th, after ten days of home

visitation and evangelism, with Richard R. Newby of Des Moines, Iowa, assisted by the pastors, Fred and Ruby Snow. A special public welcome was given to Young People joining the church on profession of faith, some were transferred from Associate to Active Members and three Associate Members were received on the request of parents. The services and messages of Richard R. Newby were greatly appreciated, and we believe in the type of service he renders.

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Late in February, a concern was expressed by members of the Young Friends Fellowship of Glens Falls Meeting, New York that the group do something for the A.F.S.C. relief abroad. As a result a knitting class was started at the parsonage for them. Two afghans have just been completed by twenty-five young people. About half that number had never knit before and some of our best knitters are young men, one of whom has gone on and completed a sweater. Glens Falls Young Friends would be interested to know if other such groups are doing the same. Five of these young Friends have just joined the Meeting as active members. Glens Falls Meeting, together with the Presbyterian, Baptist and Methodist churches, sponsored a series of special Sunday evening meetings through Lent. The interest was good and Leslie Shaffer's inspiring presentation of the work of the A.F.S.C. was one of the addresses most favorably received.

* * * *

On April 11th, Raysville, Indiana, Friends Meeting House was the scene of a felicitous occasion. After the hour of worship service the members of the Meeting and others, quietly, and unbeknown to the pastor, Charles E. Hiatt, gathered in the basement where tables were spread for the basket dinner. When, by some ruse, the pastor was led to the dining-room and was greeted with "Happy Birthday to You," he knew he was surprised and that the occasion was in honor of his eightieth birthday which occurred on April 13th.

Special guests were his brother, N. W. Hiatt of Indianapolis; his daughter and family Mr. and Mrs. Ray Hiatt and daughter, Beverly Ann of Union City, Indiana; his grandson and family, Mr. and Mrs. Charles L. Cox, Jay and Jeanie of Greenville, Ohio; Mr. and Mrs. Kenneth Pickering and daughter, Joyce Ann of Knightstown; Homer Biddlecum of Charlottesville; Ann J. Pritchard, veteran member of the Meeting; Joseph

Youngs of Shirley, former pastor at Raysville; Mrs. Howard W. White of Indianapolis, and Mr. and Mrs. Wayne W. White of near Raleigh.

Kenneth Pickering, pastor of Knights-town Friends, and Homer Biddlecum, Friends pastor at Charlottesville, in their usual very happy manner, toasted the guest of honor. Very fitting words were also spoken by Joseph Youngs. A poem, written by Charles E. Hiatt, was read by Homer Biddlecum, and his great-grandchildren, Jay and Jeanie Cox, delighted the audience by singing, "Happy Birthday, dear Grand-daddy." Following this their father, Charles L. Cox, played, "I Love You Truly." The pastor made fitting response to the program of the day.

* * * *

Charles E. Hiatt conducted night meetings at Raysville, Indiana every night from April 18th on through Easter Sunday. He was assisted by Kenneth R. and Ruthanna Pickering and Stephen Kiplinger of Knightstown and Dorothea Hanning and Lois Forbes of the Raysville Meeting.

* * * *

The Woman's Christian Temperance Union at Amesbury, Massachusetts, arranged for a united Missionary and Temperance program to be given in the Methodist Church vestry on April 20th.

Rebecca Wild, President of the local W. C. T. U. presided and James A. Coney, general superintendent of the Yearly Meeting of Friends for New England, showed moving pictures. One was the latest Temperance Education film, "It's the Brain that Counts." Also four beautifully colored films of Friends' work among the American Indians in Oklahoma. As James Coney has recently returned from a visit to Oklahoma he was able to give first-hand information of what Friends are doing in that field of service.

* * * *

On Thursday evening, March 25, 1943, North Denver, Colorado, Monthly Meeting observed the Fiftieth Anniversary of its founding. A large number of friends gathered at the Meeting-house and there, together, recalled the history of the Meeting over the last half-century and dedicated themselves to the future opportunities which will doubtless be many.

Greetings were brought by Rev. R. O. Gilpin, Minister of Highlands Methodist Church and President of North Denver Ministers Association, by John Henshaw for the Sunday school, by Richard Hen-

ley for the Christian Endeavor, by Mary Hiatt for the Woman's Missionary Society and by Ava Maris, for the Ministry and Oversight body.

The history of the Meeting was read by the pastor from a manuscript prepared by the Presiding Clerk of the Monthly Meeting, Flora Henshaw. Letters of greeting were read from two former pastors, Isaac N. Stanley and Glen and Mildred Rinard.

The meeting was climaxed by a "Bulletin" prepared by our Treasurer, Robert Maris. This message stated that during the day a gift of two thousand dollars had been received for the purpose of starting a fund for a new building for our church, or for some other purpose which the donor should approve. With permission to make this announcement was also the request that the name of the donor be withheld at the present time.

On Sunday morning, March 28th, Glen A. Reece, Pastor Central City, Nebraska, Meeting and Superintendent of Nebraska Yearly Meeting gave the message. Letters of greeting were read from former pastors, Walter H. Wilson, George Weeks, and Cecil Hinshaw. A congratulatory telegram was received from N. C. C. and the Central City Meeting.

* * * *

Sunday, March 21st, was a happy and a long-to-be-remembered-day in the history of the Friends Church of Cherokee, Oklahoma. The activities of the day centered around the burning of the mortgages on the church building and the parsonage. The occasion was also made a Homecoming Day for former members and for non-resident members. Friends rejoiced in the beauty of the auditorium, the interior of which had recently been redecorated.

The morning service was featured by a history of the church by Eugenia Wood, a charter member of the congregation; and by an inspirational sermon by Richard L. Wiles, Yearly Meeting Superintendent.

A bountiful dinner was served in the dining room of the church at the noon hour. Mrs. Marshall Henderson presided at the table. Her reminiscences of the early days of the church; the introduction of former members and their remarks, were enjoyed and appreciated.

In the afternoon session, Mrs. Fred Blue sang "Bless This House." Richard Wiles spoke a few words of commendation and appreciation, which were followed by the reading of letters and telegrams from former and absent members by Howard Henley. Several of these were from former pastors and their wives. Noble Trueblood, the afternoon speaker, was pastor of this church at the time the building was erected in

1920. The members greatly appreciated having him here to deliver the rededication sermon at this mortgage-burning service. Following the sermon, the pastor, Harold Mickelson, introduced the three trustees of the church, Lee Whitney, Marshall Henderson and Willard Coppock. To soft strains of music, little candle bearers appropriately robed, came down the aisles of the church and hand-lit lighted candles to the trustees grouped about the altar. In front of the altar hung the two mortgages over a huge bowl of beautiful snapdragons. The minister leading in a responsive reading, read—"In a spirit of genuine gratitude that we have been united in the bonds of Christian comradeship in the prosecution of this enterprise;" and as the congregation responded with "We would proceed to burn this mortgage," the trustees lighted the documents and as they burned the minister continued with the words, "We dedicate ourselves anew to the work and support of this our beloved church, and to the extension of the kingdom of Jesus Christ throughout this community, the nation and the world." The service closed with the divine words of the doxology.

The night service was in the form of a benediction for a beautiful, a successful and inspirational day.

* * * *

Friends attending the sessions of Wichita Quarterly Meeting at Argonia, Kansas were glad for the presence of Ermin and Ruth Perisho and their daughter, Mary Emily. They were accompanied by Henry and Bessie Tanner, students at the Government Indian School at Wyandotte, Oklahoma.

The messages of Ermin Perisho were felt to be very fitting for our needs. The presence of the Indian youths was helpful to our young people and they undertook to give them an enjoyable time.

* * * *

The Friends' group of Tucson, Arizona, were happy to welcome at their regular meeting for worship on Sunday, March 28, John and Alice Way, of the American Friends' Service Committee at Pasadena, California, and several C. P. S. boys who made the trip with them. A special supper get-together was held in the evening, at which John Way spoke of the various work camp projects that the Service Committee is planning to carry forward this summer in different industrial and rural sections of California. This subject is of particular interest to Tucson Friends, since for the past several years they have made it one of their main projects to send a young person, generally a University student, to one of the summer work camps on the Coast. Considerable interest was stimulated among students by John and Alice Way during their

recent visit, and it is hoped that the Friends' group will again be successful in raising funds to support a student in this very significant and worth-while summer activity.

The meeting was also very appreciative of the contribution of the boys representing one of the Civilian Public Service camps in the Coastal area, who gave a personal evaluation of life at the camps as an opportunity of practicing from day to day the Pacifist philosophy.

* * * *

Penn Quarterly Meeting, Nebraska Yearly Meeting, recently held its sessions in Denver, Colorado. We were glad to have representatives from the new monthly meeting recently set up in Fort Collins, Colorado, of which Cora Gregory is pastor. The Deer Trail Meeting is the only church in town which has a night service. Members have been buying C. P. S. stamps. The Boulder Monthly Meeting is alert to the needs of the American Friends Service Committee and local needs. Palmer Lake Community church continues to try to meet the needs of a large area. The young people had a Christian Endeavor banquet in February, inviting Hazel Curtis Hardy, state Christian Endeavor president, as guest speaker. The pastor, Evalena Macy is going out sixteen miles into the country one Sunday each month to help a rural group.

AFSC NEWS

Seven Friends from the Channel Islands (English Channel) have been interned in Bavaria, at Laufen. A postal card from the clerk of the Meeting, Jack Nutley, was received at the Service Committee a few weeks ago: "The members of the Quaker Meeting of internees at Laufen send American Friends our love and affection. We, with you, are looking for the time when war shall cease. We ask your prayers and pray for you. Love rules the world. Let us ever remember that God is love and that we are His children. That we may be kept from bitterness is our constant prayer. Our meeting is seven in number, but there are over fifty C. O.'s here."

A Moslem said to a Christian in India, "We have a proof in our religion which you do not have in Christianity. When we go to Mecca we can see the tomb of Mohammed, so we know that such a person lived. But when Christians go to Palestine they can find no such tomb of Christ. Therefore we Moslems have a proof that you Christians do not have." To this the Christian replied, "You are right. We have no tomb in Christianity, because we have a living Christ."—E. STANLEY JONES, in *The Christian Advocate*.

MARRIAGE

BYERS-WILSON — Virginia Wilson to Ivan M. Byers, February 21, 1943, Indianapolis, Indiana.

EDWARDS-KAMPSCHAEFER — Katherine Kampschaefer to Richard M. Edwards son of Carleton B. and Olive Edwards, March 13, 1943, Indianapolis, Indiana.

RUTLEDGE-PEMBERTON — Lorena M. Pemberton of Salem, Ohio to Marvin Edgar Rutledge of Danville, Indiana, at the parsonage in Plainfield, Indiana. Milo S. Hinckle, minister.

WILLIAMS-SWAIM — Florence Swaim to Marvin P. Williams, April 7, 1943, in the Friends church of Bloomingdale, Indiana. Orchis Williams, uncle of the groom, performed the ceremony.

BIRTHS

ELKINTON — To Joseph Russell and Teresa Sturge Elkinton on March 30, 1943, a daughter, Mary Gwyneth, New Haven, Connecticut.

GATCHELL — To John C. and Dorothy H. Gatchell, a son, John Bruce, at East Parsonsfield, Maine, 4th month, 9, 1943.

WOOD — To Howard and Charlotte Wood, Oxford, Indiana, a daughter, Linda Louise.

DEATHS

CARTER — Charles E. Carter, aged eighty-four, a resident of the Russiaville, Indiana, community for more than sixty years, died April 9th, at the St. Joseph Hospital in Kokomo, Indiana. Funeral services were held, April 12th, at the Russiaville Friends Church with Thomas E. Newlin in charge, with Allen Reynolds assisting. Burial took place in the New London Friends Cemetery. He was the father of Annice Carter, who for a number of years was a member of our teaching staff at Ramallah, Palestine.

DAVIES — Jacob Davies, at his home near Bloomingdale, Indiana aged ninety years, having lived in this locality practically all his life. He had enjoyed good health and had led an active life until shortly before his death on April 7th.

HARE — Joseph L. Hare, aged seventy-one, March 30, 1943 at his home near Holland, Virginia. He was a birthright member, and an Elder of Somerton Friends Meeting for many years. He is survived by his wife, Esther R. Hare, one daughter, Elizabeth; one step-daughter, Mary Edith Gardner; two sisters, Mrs. Mary Rabey of Holland, Va. and Mrs. Inez Binford of Carthage, Indiana. Funeral services were conducted April 1st by James R. Stein. Interment was in the church cemetery.

JONES — Roscoe E. Jones, son of I. Lincoln and Lora S. Jones, South China, Maine, on February 2, 1943, a member and elder of the South China Meeting. Surviving him are his wife, Marion E. Jones; two daughters, Evelyn M. and Sybil M.; his mother; three brothers and two sisters. Funeral services were conducted in his home Meeting House by Harvey Jones, a former pastor.

KELSEY — David Culver Kelsey, 14 year old son of Hadley H. and Estella Culver Kelsey, at his home, Wilmington, Ohio, April 15, 1943, following a heart attack. Funeral services were conducted by his pastor, A. Ward Applegate. Interment in the Springfield Church Cemetery. He is survived by his parents, two brothers and a sister.

SEAGRAVE — Ora O. Seagrave, son of A. Jackson and Elizabeth Chandler Seagrave, March 13, 1943 in the seventy-second year of his age. He had been a member of New Salem, Indiana, Friends Meeting for fifty-five years. Survivors beside the widow and the son and daughter are two brothers, Willard of Kokomo, Indiana, and Leon of Greenwood, Indiana. Funeral services were held March 16th, conducted by Ora Thomas of Union Street Friends church, Kokomo, Indiana, assisted by Fanny R. Gentry, Pastor of New Salem Meeting.

TRUEBLOOD — Pennina Henley Trueblood, wife of Edwin P. Trueblood, professor of speech and supervisor of athletics, emeritus, of Earlham College, daughter of Robert and Mary Henley of Carthage, Indiana, died suddenly at their home, Richmond, Indiana, April 14, 1943. She was seventy-nine years of age. They had celebrated their golden wedding anniversary July 2, 1939. She was a charter member of the West Richmond Friends Meeting and was active to the time of her death in its programs. Among those interests was work for the American Friends Service Committee. For a number of years she had been a member of the Board of the Margaret Smith Home for Aged Women. She had been actively identified with Earlham College since her student days and originated the idea of starting a fund to build a dormitory to replace Earlham Hall. Funeral services were held at the West Richmond Meeting House on the 16th, Charles Woodman and Furnas Trueblood were in charge. She is survived by her husband and her brother Jesse Henley of Carthage.

REGARDING RURAL LIFE SUNDAY

BY MILDRED JENSEN LOOMIS

May 30th is Rural Life Sunday, though it can be celebrated any time during May or June. *We urge you to observe it.* Rural life is the concern of the church; for "as goes the country, so goes the nation." The farm home and family is the scene of wholesome living—the living which demands and develops the physical, mental, emotional, social and religious capacities of its members.

Some serious trends are under way in the rural life of America — trends which have serious effects in many areas, even the cities. They need the thoughtful attention and help of Christian forces: i. e.

1—The family-farm is dying out. Concentration of land is increasing. A recent census shows: Farms smaller than 50 acres, 37.5% cover but 5.7% of farm area; 100-acre farms, 59.4% cover but 15.7% of farm area; over 500 acre farms, 3.7% cover but 38.8% of farm area; 10,000 acre farms, .05% cover but 11.3% of farm area. Small farms (first two items) cover but 21% of our farm area.

2—The machine is having serious effects. Machines will displace 350,000 to 500,000 farm workers in the next ten years. In 1910, 5.6% of farm income went to machines; 9.1% to wages. In 1929, 21.01% of farm income went to

machines; 7.13% to wages.

3—People are leaving the farms for cities. In 1890, 75% of our people lived on farms; 25% in cities. In 1940, 25% of our people lived on farms; 75% in cities. 40% of farm youth not used on farms; half of farm youth left for the city in last two years—as many as in previous 10 years. Two-thirds to three-fourths of the farms have no children living on them.

4—Farm wealth is being drained to cities. Ten year period: counting \$2,250 to rear a farm child to 15 years, the amount sent to cities with 6,300,000 youth in 10 years, \$14,000,000,000; farm estates willed to city residents, \$4,000,000,000; farm rentals to city owners, \$2,000,000,000. Total, (annually, \$2,000,000,000)—

5—Non-property owners increasing in both country and town. Only 40% of people on farms own their land; 40% are farm laborers; 20% are tenants; 60% to 70% of city dwellers own no property.

1940 poll shows that when the head of family job gives out: 39% of city people could hold out one month or less; 19%, two to six months; 13%, six months to three years; 29%, three years and over.

(Statistics largely from O. E. Baker, Sr., Economist, Department of Agriculture.)

Ownership of *productive* (not merely financial) property develops responsibility and character. Non-property owning is a concern of character building agencies.

Rural people should be awakened to these trends; urban people should be challenged with them. Consider them on Rural Life Sunday.

SUNDAY SCHOOL LESSON

(Continued from page 170)

infection in the armed forces in the United States could be traced to professional prostitutes. Today 80 per cent of it comes from young casuals and amateurs." Back of that shocking statistic lies one of the greatest social problems in America today: the frightening rise in delinquency among teen-aged girls. . . . These youngsters swell the venereal disease rate as tragically as if they were hardened professionals. And their youth is appalling. In one of the new Public Health "rapid treatment centers" for women, four-fifths of the inmates are girls in their teens; in another, two-thirds are under 20 and many are between 12 and 15." And it quotes one woman as saying: "Girls of 14, 15, and 16 are paying the biggest price." A surgeon says: "Good-time girls of high school age are the army's biggest problem today as a potential source of venereal disease."

MILTON HADLEY.

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Haisted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 11:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

OPPORTUNITY is waiting for you at FRIENDSVILLE ACADEMY. A Principal and teachers wanted for Grades and High School, also Supervisor or Matron for Boys. Give qualifications and recommendations in first letter. Write, Registrar, Box No. 7, Friendsville, Tennessee.

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DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. Riley 5224, Office Telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

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Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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